

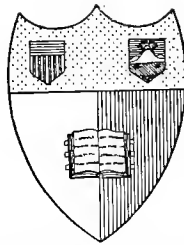
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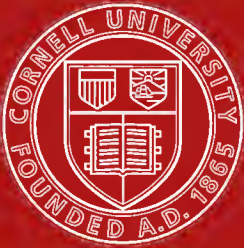
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ALBERT STILLMAN BATCHELLOR.

AN
HISTORICAL ADDRESS

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AT

LEBANON, N. H.,

ON THE OCCASION OF THE CELEBRATION OF THE
CENTENNIAL OF FRANKLIN LODGE,
No. 6, F. AND A. M.,

MAY 13, 1896,

BY

ALBERT STILLMAN BATCHELLOR.

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FRATERNAL ORGANIZATION

AS

AN ELEMENT IN THE DEVELOPMENT

OF THE

NEW ENGLAND TOWNS.

An ancient and honorable fraternity celebrates today a notable anniversary; it erects a commemorative milestone where two centuries meet; it seeks wisdom and guidance for the future in a review of the historic past.

The beginnings of Freemasonry in Lebanon are almost contemporaneous with the beginnings of the town. The institution, however, has its individuality and its separate history, which may well be considered in the abstract, and it has, at the same time, relations with the progress of the municipality. From the community it has taken character, and with the community it has advanced in honorable achievement. These relations are appropriate for consideration on this occasion. An institution necessarily takes to itself some of the features of its environment. Therefore, in the review of the century, which is made a feature of this day's exercises, the fraternity cannot fail to pay homage to the towns and people, with whom the Lodge had its original establishment and its later development.

Whether we consider Hanover, the birthplace of the Lodge, or Lebanon, the place of its permanent abode, the

municipality has a character and repute among the towns of this valley which are worthy of high encomium. They are both among the most perfect types of the New England town. They were both possessed and established as organized communities soon after the termination of the French and Indian Wars, by men and women whose superiors as state makers have never been known since the dawn of civilization succeeded the night of barbarism. Freemasonry was introduced in this region, and a Lodge, Chapter, Council, and Commandery, for the exemplification of the rites of the institution, were established by these same sturdy pioneers and their immediate successors. Under whatever forms and organizations its principles have been perpetuated, the stable and progressive character of that old stock is unmistakably recognized in the two establishments of the fraternity, Franklin Lodge and St. Andrews Chapter, with whom we now take a retrospect of the past and contemplate the future.

FREEMASONRY ESTABLISHED IN THE PROVINCE OF NEW HAMPSHIRE.

Some of the adventurous spirits who led in the English colonization and commerce of the Atlantic plantations were custodians of the rites of Freemasonry. An authorized Lodge is recognized at Boston as early as 1733, and another at Portsmouth in 1736. A long period of war and political commotion intervened between these dates and the conclusion of the War of the Revolution. In such times it might not be expected that an institution, having for its great objects "the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor, and ourselves," would find the general temper and disposition of men at all congenial to its advancement. Until the reign of peace was permanently restored, Freemasonry seems to

have accomplished little in the direction of organized extension in this state. The Masonic spirit, however, was abroad, and a knowledge of the rites was disseminated. Lodges in the towns which had become important as military centers, and the army Lodges, entertained and initiated officers and statesmen from widely separated places of permanent residence. Such centers were New York, Albany, Boston, and Portsmouth. Under these conditions and under the promotion of men who had naturally become prominent in social concerns, as they had been in military enterprises, and as they continued to be in civil affairs, Lodges were founded and patronized wherever progress and prosperity were moving with equal step. The St. Andrews Grand Lodge at Boston was the foster parent of the new organizations of the craft in the upper Connecticut valley. In this state, five Lodges preceded the Grand Lodge, which began its organic existence in 1789, with John Sullivan, the eminent soldier and statesman, as Grand Master.

MASONIC ORGANIZATION IN THE UPPER VALLEY OF THE CONNECTICUT.

It is familiar knowledge that twice in the Revolutionary period, first in 1778 and again in 1781-2, the towns of Lebanon and Hanover had formally given their allegiance to Vermont, and regarded themselves as a part of that state. Many other towns on the east side of the river were in the same political attitude. In examining the antecedents of the early craftsmen of Lebanon and Hanover, it will be observed that a reference to these political conditions is relevant. The first Lodge established in the New Hampshire and Vermont valley of the Connecticut was in fact at Charlestown. The original petition for the charter was dated at "Cornish, Vermont," Nov. 8, 1781, and the request was for a Lodge at "Cornish, Vermont." The location fixed in the charter was Springfield, Vt.; the name given was

Vermont Lodge. This instrument was dated Nov. 10, 1781, and was issued by the St. Andrews Grand Lodge of Massachusetts, to which the petition had been addressed. (*Early Records, Grand Lodge of Vermont*, p. 5.) Among the charter members were Col. John House of Hanover, a prominent officer in the Revolution; Col. Timothy Bedel of Haverhill, a distinguished soldier and pioneer of this valley, whose name is on the roll of Union Lodge, No. 1, of Albany, N. Y.; Col. Ebenezer Green of Lyme and Thetford, a captain of Bedel's Regiment and lieutenant-colonel of the Twelfth Regiment of Militia; Lieut. John Payne, Jr., a soldier of the Revolution and noted inn-keeper of Hanover; Lieut. Thomas Bingham of Lebanon, who had served honorably in the Eighth Connecticut Regiment, a farmer by vocation; Nathaniel Hall of Lebanon, a lieutenant of Chase's Regiment; and Dr. George Eager of Hanover, surgeon of Bedel's Regiment, also of Union Lodge, No. 1, of Albany, N. Y. The first meeting was held at the inn of Abel Walker in Charlestown, Nov. 29, 1781. Dr. George Eager was one of the five brethren present at this assembly. The 18th of December the Lodge met and elected officers. John House was chosen Junior Deacon. The work of Vermont Lodge continued from its organization at Charlestown from 1781 to Aug. 20, 1788. It was removed soon after this date across the river to Springfield, Vt., in accordance with a mutual and friendly agreement of its brethren for an equitable division of property and membership.

Faithful Lodge, as a part of the arrangement, was chartered by Massachusetts authority, Feb. 2, 1788, to take the place of Vermont Lodge at Charlestown. Several who obtained degrees in Vermont Lodge in this period were of Hanover or Lebanon. Among these were Moses Emerson, April 3, 1782; Eleazer Wheelock, July 4, 1782; James Wheelock, Oct. 2, 1782; Manoah Hubbard, June 25, 1784; Abel Holden, Dec. 6, 1786; Lemuel

Hedge, Jan. 3, 1787; and perhaps others. It is significant of the absence of sectarian spirit in this Lodge, that Rev. Ranna Cossit of the Church of England served prominently in its official stations, and the distinguished Congregationalist, Rev. Bulkley Olcott, pronounced his scholarly sermons before it on its occasions of public celebration. The standing of its members in public affairs is also notable. They were the governors, judges, and legislators of the two states, patriots of the military service of the Revolution, foremost among the builders of the state of Vermont, and devoted and self-sacrificing co-laborers in the cause of American independence.

DARTMOUTH LODGE AT HANOVER.

The establishment of Faithful Lodge at Charlestown was followed by that of Dartmouth Lodge at Hanover, whose charter bears date Dec. 18, 1788. Both were under Massachusetts authority and respectively the fourth and fifth in New Hampshire.

It appears from the records of the Massachusetts Grand Lodge that the subject of a Lodge at Hanover was brought up on a special occasion at the *Bunch of Grapes*, Dec. 18, 1788. The Report (*Proceedings 1733-1792, p. 353*) proceeds as follows :

“Bro. Lowell in behalf of Davenport Phelps presented a Petition Signed Beza Woodward and others, praying for a Charter of Dispensation, for a Lodge to be Established at Hanover, in the state of N: Hampshire under the Title and Designation of Dartmouth Lodge.

On motion of Bro. [Paul] Revere—Voted, that a Committee of Five be appointed, Bros. Revere, Scollay, Cabot, Dexter and Hunt were chosen to Examine into the Business. The Committee having proceeded on the Subject, reported the Propriety of a Charter being Granted. Agreeably to the Prayer of the Petition—provided the Fees and Charges are paid down. A Charter was accordingly granted.

Received of Bro. Davenport Phelps 3 Guineas for said Charter and Paid as follows :

N. B.: Vilas Bill paid—9/.	{	Cash p ^d Dexter G : T :	. 2,,	16—
		d ^o Sec ^{ys} fees	. . .	14—
		d ^o Writing Charter . .	. . .	8—
		d ^o Tilers fees	. . .	6—

JN^o JACKSON G : Sec^y.''

This identifies Prof. Bezaleel Woodward as the first petitioner for the Lodge and presumably he was prominently named as a charter member.

It is not supposed that the records of Dartmouth Lodge are in existence, and our information concerning its work and membership is very meager. It naturally drew its patronage from the populous towns of the vicinity. Its rolls would doubtless show a preponderance of members from Hanover and Lebanon, and would add much interesting material to the Masonic personals of this region.

In the *History of the Grand Lodge of Massachusetts*, by Rev. T. M. Harris, we find the following: "A petition was read from a number of brethren for the establishment of a Lodge at Hanover, New Hampshire, whereupon, voted, Dec. 18, (1788), that a Lodge be granted under the name of Dartmouth Lodge."

Preston on Masonry, edited by George Richards, 1804, gives additional information. This author says: "This was the last Lodge chartered by the Grand Lodge of Massachusetts within the state of New Hampshire." "The Dartmouth Lodge was kept up but a short time; at its dissolution the funds and regalia were lost in the same manner as those of St. Patrick's (of Portsmouth) were, for the want of a Grand Lodge to claim them. The Massachusetts Grand Lodge disclaimed jurisdiction in New Hampshire, after a Grand Lodge was formed in

that state ; and Dartmouth Lodge had never acknowledged the jurisdiction of the Grand Lodge of New Hampshire."

Why Dartmouth Lodge did not recognize the authority of the Grand Lodge of New Hampshire cannot be definitely stated. As a possible explanation it might be surmised that some of the old antipathies of the Vermont controversy still lingered in the minds of the men of influence in Hanover and Lebanon, and the establishment of a superior Masonic authority in the eastern part of the state might have stirred some of the smouldering embers of the recent conflict between the valley towns and the Portsmouth party. There is indication of a definite sentiment on the subject of a transfer of the Masonic capital from Portsmouth to Concord, or some other central point, at a much later period, in a communication from Franklin Lodge, now in the files of the Grand Secretary, dated Sept. 24, 1807. It is quite evident that some potent cause operated to the disadvantage of the Lodge and served to bring its career to a premature conclusion.

FRANKLIN LODGE AT HANOVER.

One hundred years ago the valley towns had become well accustomed to the relations with the state of Vermont on the one side and New Hampshire on the other, which resulted from the settlement of the bitter and long protracted Vermont controversy. A long period of peace and prosperity had been ushered in. Invasion by foreign foes, Tory intrigue, Indian depredations, and local commotion were affairs of the past. With returning prosperity, success was assured for social enterprises and associations which commanded popular approval. In the year 1796, Franklin Lodge was founded under the most favorable auspices for individual improvement, for social advantages, and for the cultivation of sentiments of morality, fraternity, and charity. At the

quarterly communication of the Grand Lodge, April 27, 1796, upon the petition of a number of brethren at Hanover, dated April 18, 1796, to be erected into a Lodge by the name of The Franklin Lodge, a charter was granted. The petitioners were James Wheelock, David Curtis, Abel Holden, Lemuel Hedge, Joseph Julian Legonidec, Simon B. Bissell, Eleazer Wheelock, Melchior Strohn, Abraham Hedge, Josiah Dunham, and Manoah Hubbard, Jr.

The first meeting of the brethren who promoted the establishment of the Lodge was held, according to the record, in Mason's Hall, in Hanover, April 3, James Wheelock serving as Chairman, Josiah Dunham as Secretary. David Curtis, Abel Holden, Abraham Hedge, Joseph J. Legonidec, Melchior Strohn, Jedediah Baldwin, John Hall, John F. Jennison, and Levi Parks were in attendance, and all appear to have been at that time Master Masons, except Jennison and Baldwin, recorded as Fellow Crafts, and Hall and Parks as Entered Apprentices. The names of the last four, of course, do not appear in the charter. With the first seven named in the record of the preliminary meeting, we find the addition of Lemuel Hedge, Simon B. Bissell, Eleazer Wheelock, and Manoah Hubbard as charter members, eleven in all. All these names, except Hall and Parks, reappear in the list of officers and members at the first organization of the Lodge. Stephen Hopkins is an added name. The charter bears date April 29, and the Lodge was consecrated and the officers installed by the Grand Lodge May 22. The work thus auspiciously inaugurated continued uninterrupted until June, 1817. At the session of the Grand Lodge for June, 1816, the last year of the administration of Hon. William H. Woodward as Grand Master, a petition was presented for the transfer of The Franklin Lodge to Lebanon. The proposition was not approved, possibly by reason of the disposition of the Grand Master towards it. The next

year, however, it was renewed and the removal was permanently accomplished. The Worshipful Masters of the Lodge had been in the order named, James Wheelock, Josiah Dunham, Rufus Graves, Benjamin J. Gilbert, William H. Woodward, James Howe, Thomas Brigham, James Howe, Aaron Wright, James Poole, Henry Hutchinson, and James Poole, with terms of continuous service of from one to three years. The method and style of the records is noteworthy. They are always accurate, and not infrequently made graphic by quaint descriptive passages. The following paragraph appears in the first year's record in the account of the public celebration of St. John's day:

"At two o'clock the fraternity moved in beautiful procession to the meeting house, where an oration was pronounced by Bro. Dunham, and prayer performed by the Rev. Professor Smith. The music on this occasion was excellent. After the exercises, the procession returned to the hall, partook of an elegant repast, and returned in due season, the day being spent in peaceful harmony and decent merriment."

On a similar occasion in 1800, we read:

"From Mason's Hall the procession proceeded to Deacon Dewey's Coffee House where with rational conviviality, partaking of an elegant repast and drinking a number of toasts, Masonic, patriotic and moral, with the utmost order and harmony they ended the day amid the feast of reason and the flow of soul."

The causes which moved in the change of location in 1817 are not apparent at this date. It was a time of general prosperity with the institution, and the removal was the result, doubtless, of local considerations. The controversy between the college and the university had developed at this time into a serious conflict, in which politics and other issues were involved. Such a state of affairs may have generated divisions in the Lodge. As to this, the suggestion is purely speculative. The

removal of the Lodge left the Chapter in Hanover, and, by giving Lebanon the responsibility for the other, promoted a division of the labor of maintaining regular organizations and ritual work, which, presumably, was advantageous to both bodies. The final removal of the Chapter to Lebanon in 1831 indicates that in the dark days of that Masonic epoch the Masonic sentiment was stronger in Lebanon than in Hanover.

Once before the Anti-Masonic period, in 1818, and after the removal of Franklin Lodge, and again in 1864, petitions were presented for the establishment of a Lodge at Hanover. The name suggested for the new Lodge in 1818 was Harmony, and for that in 1864, Dartmouth.

THE LODGE AND THE COLLEGE.

The prominence of Woodward, Dana, and the Wheelocks in Masonic affairs, at least in the early life of the Lodge, is evidence of friendly relations between the Masonic orders and the college. Mr. Woodward was the college treasurer, and Professor Dana a prominent instructor. The student membership is a noticeable feature in the progress of the Lodge. Between 1796 and 1812 not less than one hundred and fifteen students of the college, who are entered in the graduate list, were received in the Lodge in a total of 209 Lodge accessions. If lists of non-graduate students were available for comparison, a still larger list of student Masons might be identified. From 1812 to 1827, when the suspension of this branch of the Lodge work is disclosed by the record, only nine student names are recognized, and apparently they were residents of the immediate vicinity. It may be that in the later period of the Wheelock administrations, provisions were incorporated into the college laws which would account for the cessation of student accessions to the Lodge which is manifest in the membership rolls. It is certain that the withdrawal of college patronage, however it affected the prosperity of Franklin Lodge, was not

effectual in eliminating esoteric associations as a feature of college life.

Franklin Lodge has always, however, welcomed those at the college who were well disposed towards this institution, and scores of worthy men have taken your talisman with the Dartmouth diploma out upon rough and rugged ways of checkered and laborious careers and have found the fraternal challenge a message of good cheer and honest fellowship.

ST. ANDREWS CHAPTER AT HANOVER.

The next event in the extension of the Masonic system in this vicinity was the establishment of a Royal Arch Chapter at Hanover. The warrant was issued January 27, 1807, for St. Andrews Chapter to be established at that place. (*Proceedings of the General Grand Chapter, 1797-1856, p. 45.*)

This act, which emanated from the General Grand King, Thomas S. Webb of Boston, was formally confirmed by the General Grand Chapter, June 7, 1816. The General Grand Chapter had given jurisdiction to the Grand Chapter of Massachusetts to grant charters for New Hampshire, and to New York similar powers for Vermont (*Proceedings of the General Grand Chapter, 1797-1856, p. 21*). This Chapter was the first established in New Hampshire. No authentic list of the charter members has been accessible in recent times. The Grand Royal Arch Chapter was organized at Hopkinton in June, 1818, the companions of St. Andrews Chapter being prominent in the movement. St. Andrews took rank as Chapter No. 1, and has ever since been accorded this precedence. One of its companions, Henry Hutchinson, a lawyer of Hanover, was of the committee to draft a constitution for the Grand Chapter. The representatives of this Chapter continued to be diligent laborers in the Grand Chapter. The names most prominent are Brackett L. Greenough, Grand High Priest,

1834, 1835, 1836, James Freeman Dana, Timothy Kenrick, Alpheus Baker, Henry Hutchinson, Calvin Benton, and Amos Bugbee. A large and influential membership is shown by the records of this period.

THE CHAPTER AT LEBANON.

In 1830, thirteen years after the removal of Franklin Lodge, the Grand Chapter, on the petition of Alpheus Baker and others, authorized St. Andrews Chapter to convene at Lebanon for one year. The next year this change was made permanent. Here the doubtful struggle for existence was bravely continued, amidst the opposition and indifference of the Anti-Masonic period, until 1834. At this time the Chapter ceased to make returns as an active organization. Some of its members, however, for a number of years were present at the sessions of the Grand Chapter as members of that body. Sturdy John Moore, as Grand Chaplain, stood alone for Lebanon till 1840. The general depression in Masonic affairs was so discouraging at this latter date that the Grand Chapter amended its constitutions so that its convocations should thereafter be biennial and its officers should have tenure till successors were chosen.

The local records of St. Andrews Chapter covering the period from 1807 to 1820 are lost. There is no existing trace of the original charter. Documents and returns, official and semi-official, in the archives of the Grand Chapters or in annual registers, offer additional information, but it is meager and imperfect.

The succession in the office of High Priest was as follows: 1807, 1808, 1809, 1810, 1811, Sherman Dewey; 1812, William H. Woodward; 1813, 1814, 1815, 1816, Sherman Dewey; 1817, no name reported; 1818, 1819, Henry Hutchinson; 1820, 1821, Timothy Kenrick; 1822, 1823, Alpheus Baker; 1824, James F. Dana; 1825, 1826, Amos Bugbee; 1827, 1828, Jacob Carter; 1829, 1830, Brackett L. Greenough; 1831, 1832, Alpheus Baker.

These names appear prominently in Masonic affairs, not only in the records of the local organizations but also in the reports of the grand bodies for the first thirty years of the century we now review. These companions were intelligent, loyal, and influential craftsmen. They were strong pillars in the Masonic temple.

THE CRYPTIC RITE AT HANOVER.

The evolution of this branch of Freemasonry is within the present century. The organization of the initiates in its degrees proceeded largely at the outset under the direction of particular individuals. The one most prominent in this was Jeremy L. Cross. In the literature of the craft he is the most noted Mason of this century who may be considered as belonging to the fraternity in northern New Hampshire.

This has been said of the relations of Mr. Cross to the early history of the rite :

"In 1816, Philip P. Eckel and Hezekiah Niles of Baltimore are understood to have communicated the Royal Master's and Select Master's (then known as Royal and Select Mason's) degrees of the Cryptic Rite to Jeremy L. Cross, and thenceforth he became very industrious and greatly interested in the establishment of Councils for the dissemination of these degrees throughout the country.

Mr. Eckel's authority, given to Mr. Cross in writing, empowered him to confer the Select Mason's degree and to establish Councils. A copy of the paper is printed in the *Voice of Masonry*, Vol. I, p. 330, and the original is in the custody of the Grand Secretary of the District of Columbia, Mr. W. R. Singleton. The genuineness of the paper has been denied, but Mr. Singleton, who is not only a learned Freemason but also a competent lawyer, has been at pains to procure original papers in the handwriting of Mr. Eckel from his descendants at Baltimore

for comparison. Mr. Singleton has no doubt of the authenticity of the patent to Mr. Cross.

He became the founder of many of the Vermont Councils of Select Masters, and of one at least in New Hampshire. A pamphlet preserved in the library of the Grand Lodge of New Hampshire gives the list and many interesting details." (*Granite Monthly*, Vol. XI, p. 270.)

Mr. John A. Harris, an industrious gleaner in Masonic fields, presented in a brief paragraph the results of his investigation of the facts relating to Washington Council. (*Proceedings 1875*, p. 14.)

WASHINGTON COUNCIL.

No records of Washington Council of Royal and Select Masters at Hanover can be found. It is impossible to ascertain the date of its formation. From the fact that Companion James F. Dana, an officer in 1822 of Washington Council, assisted in the organization of Columbian Council on April 15, 1822, we must infer that Washington Council preceded Columbian.

For the following list of the officers of Washington Council, I am indebted to those valuable annual publications, *New Hampshire Registers*. The officers in 1822, 1823, 1824, and 1825, were as follows: M. E. Timothy Kenrick, T. I. G. M.; E. Alpheus Baker, D. I. G. M.; E. James Freeman Dana, P. C.—Regular meetings, fourth Wednesday in January, March, May, July, September, and November.

TEMPLAR MASONRY AT HANOVER AND LEBANON.

The records contain a history of the formation of Trinity Encampment in 1824, and its proceedings until 1830, when the meetings were discontinued. Sir Charles W. Adams, one of the original members, in recording a brief history of the early days of the Encampment, says: "In 1826 and 1827 there were gloomy forebodings for the future, and for Masons a period of darkness and gloom.

We struggled along through the excitement until April, 1830." He then speaks of the annual meeting of that year, and of what occurred, and adds: "This was our last meeting, and we went down with the Masonic establishments of this section of the country."

The record of the first meeting, certified to by Sir James Freeman Dana, is as follows: "Trinity Encampment of Knights Templars and Appendant Orders at Hanover, N. H. A number of Knights Templars having consulted on the expediency of endeavoring to establish an Encampment of K. T., etc., at Hanover, James F. Dana entered into correspondence with Sir Henry Fowle, Deputy Grand Master of the Grand Encampment of the United States of America, who was pleased to express his desire to establish an Encampment in New Hampshire, and at length, on having a petition presented to him from James F. Dana, James Poole, Timothy Kenrick, Alpheus Baker, Amos Bugbee, and Ammi B. Young, and others, granted a charter to establish an Encampment of K. T. and the Appendant Orders at Hanover, whereof he was pleased to appoint Sir James F. Dana first Grand Commander, Sir Timo. Kenrick first Generalissimo, and Sir Alpheus Baker first Captain General."

The first meeting seems to have been at Lebanon, in March, 1824, but the day is not recorded. Proceedings contemplating the organization of an Encampment were had, and "on Thursday, April 8th, the Companions again assembled at Lebanon, after passing the day in rehearsing Lectures and in consultation respecting the Encampment. Voted, To adjourn to meet at the Hall of St. Andrews Chapter on Thursday the fifteenth of April, and Companion Dana was requested to give notice to Knights Templars in this vicinity."

The charter was received April 10th.

"April fifteenth, 1824. This day, by virtue of a Charter from the Most Eminent Sir Henry Fowle,

Deputy Grand Master of the General Grand Encampment of the United States of America, a number of Knights Templars assembled at the Hall of St. Andrews Chapter in Hanover.

Present :

Most Em't Sir James F. Dana, Grand Com'r.

Em't Sir Timothy Kenrick, Gen'lmo.

“ “ Alpheus Baker, Capt. Gen'l.

Sir Amos Bugbee, Sen. Ward'n, p. t.

“ Ammi B. Young, Jun. Ward'n, p. t.

“ Henry Hutchinson, Record'r, p. t.

“ George E. Wales, Gen'lmo, p. t.

Voted, that the Grand Commander summons the next meeting of this Encampment when he shall judge it expedient.

The Encampment was then closed, after the following request in writing was presented and unanimously accepted, viz :

To Kt. J. F. Dana :

Please to subscribe our names to the petition for the establishment of Trinity Encampment of Knights Templars at Hanover, New Hampshire.

(Signed)

GEORGE E. WALES,
HENRY HUTCHINSON.

March 24, 1824.

It was then unanimously agreed that the names of Geo. E. Wales and Henry Hutchinson should be introduced into the charter.

JAMES FREEMAN DANA,
G. C.

Ex'd and approved the above :

HENRY FOWLE, D'y G. G. M.

May 8th, 1824. A regularly notified meeting of Trinity Encampment was holden at Mason's Hall in

Hanover, this day, for the purpose of consecrating this Encampment and installing the officers.

Present:

The Most Em't and Most Wpfl. Sir Henry Fowle,
Dep. Gen. G. M. of the U. S. A.

Most Em't Sir James F. Dana, Gr. Comm'd'r.

Em't Sir Timo. Kenrick, General'mo.

“ Alpheus Baker, Capt. Gen.

Sir Ammi B. Young, Jun. W.

“ Henry Hutchinson, Stn'd Br.

“ Geo. W. Culver, Sw'd Br.

“ Bracket L. Greenough, Ward'r.

“ John Carpenter, Treas'r.

The Encampment was opened by Sir H. Fowle, D. G. G. M., U. S. A. The Sir Knights then proceeded in due form, accompanied by the invited guests, to the Hall of St. Andrews Chapter, where, after the audience had received the salutations of the Knights in due form,

1. An Ode was sung by the Handel Society of Dartmouth College.
2. Prayer by the Rev'd President Tyler, of Dart'h College.
3. Consecration of the Encampment by Sir H. Fowle, D. G. G. M.
4. Installation of the officers. Installing prayer by Rev. Prof. Shurtleff.
5. Address by Sir H. Fowle, D. G. G. M., U. S. A.
6. Ode by the Handel Society.
7. Prayer by Rev'd Prof. Haddock, of Dart. College.
8. Benediction, Rev'd Pres't Tyler.

The Sir Knights then saluted the audience and retired to their room, with the invited guests, and afterwards proceeded to the Dartmouth Hotel, where they partook of an elegant dinner.

After dinner the Encampment assembled, and on motion,

Voted unan., That the thanks of this Encampment be presented to the Rev'd President Tyler, for his services in the installation of this Encampment.

Voted unan., That the thanks of this Encampment be presented to the Rev'd Profs. Shurtleff and Haddock for their services at the installation this day.

Voted unan., That the thanks of this Encampment be presented to the Handel Society, for their assistance at the ceremonies of installation this day.

Voted, That Most Em't Sir J. F. Dana communicate the above votes to Pres't Tyler, Profs. Shurtleff and Haddock, and to the Chorister."

The foregoing officers elect having been duly installed the Encampment was closed.

The meetings subsequently held do not appear to have been regular, long intervals occurring, and upon the average about two meetings a year are recorded up to 1828. In 1830 the annual meeting was held May 3d, when the election of officers for the year took place. This closes the year, and, so far as can be ascertained, was the last meeting.

Sir Charles W. Adams, continuing his statement in the proceedings for 1852, says: "A large number of the members have gone to that bourne from whence no traveler returns. The few surviving members must soon pass off the stage of human existence. Yet the principles of the order are dear to us, and being desirous of perpetuating those principles, a meeting was called of the former members and several Sir Knights of this city and vicinity, at the Masonic Hall in the city of Manchester, in the autumn of 1851, for the purpose of petitioning to the General Grand Encampment for the renewal of our Charter."

The remark above quoted, implying, as the record indicates, that the last meeting occurred May 3, 1830, should not be taken as conclusive without an examination and consideration of other authorities.

As late as 1833 (*Proceedings Grand Encampment*, p. 49) the return of Trinity Commandery is given, with a list of officers and members. At the annual conclaves of the Grand Encampment, officers of Trinity Commandery are reported as present as representatives in 1832 and 1833, and Lebanon Knights are recorded as filling offices in the Grand Encampment every year until that body discontinued its assemblies in 1837. There is, therefore, evidence, perhaps not conclusive, but significant, that the active organization of Trinity Commandery was continued at Lebanon as late as 1833.

Upon the petition then made to Sir Charles W. Moore, General Grand Generalissimo of the General Grand Encampment of the United States, a dispensation was granted, in which Sir Daniel Balch was named as the first Grand Commander, and Trinity Encampment No. 1 was revived and established at the city of Manchester.

This account of Trinity Commandery is given in the *Proceedings of the Grand Commandery of New Hampshire*, Vol. I, p. 3 (reprint of 1879). The style of the narrative and its historical value require that special commendation should be accorded the editors of that work, which covers the first period of Templar history in the state. In the historical prelude we discern the skillful hand and rare Masonic accomplishments of Hon. Joseph W. Fellows of Manchester. The excerpt given is an exact transcript from the pages of that volume.

The succession of Commanders at Hanover and Lebanon was as follows: 1824, 1825, 1826, James Freeman Dana; 1827, 1828, Timothy Kenrick; 1829, Amos Bugbee; 1830, 1831, Alpheus Baker; 1832, Timothy Kenrick; 1833, Alpheus Baker.

There is record evidence verifying this list, except as to the year 1831. It is assumed that Commander Baker was re-elected for this year, but this fact has not been established with certainty.

Timothy Kenrick was Grand Master of the Grand Encampment in 1829 and 1830, and Brackett L. Greenough held the same office in 1834.

In June, 1827, the records state that the Grand Encampment had information of the following vote of the Trinity Commandery :

" At a regular communication of the said Encampment [Trinity] holden at the Hall of said Encampment, on Wednesday, April 25, A. D. 1825, voted, unanimously, that said Encampment be removed from Hanover to Lebanon." (*Proceedings of Grand Commandery, Vol. I, p. 21, reprint of 1879.*)

Permission was granted by the Grand Encampment in accordance with the action of Trinity.

The early records of the Commandery indicate that the vote of 1825 may not have been carried into effect until a later date.

On February 28, 1827, it was "Voted that there be a committee appointed to see what accommodations can be obtained at Lebanon for future meetings of this Encampment."

Timothy Kenrick, Alpheus Baker, and Amos Bugbee were chosen a committee to attend to this matter.

Under date of April 25, 1827, "Voted that the three first officers of this Encampment be a committee to obtain consent of the Grand Encampment of this state for the removal of Trinity Encampment to Lebanon."

The first record of a meeting of Trinity at Lebanon is dated October 31, 1827.

Thus it appears that three of the four Masonic organizations established at Hanover were removed to Lebanon; that the Council perhaps completed the first period of its history at the place of its first location, though the history of its later years is shrouded in obscurity and uncertainty.

Trinity Commandery was not re-established at Lebanon. (*Report on Numbering and Rank of Commanderies,*

Proceedings of Grand Commandery of New Hampshire, 1873, p. 12.) In the period of the later Masonic renaissance, Trinity Commandery of Manchester, Mt. Horeb of Concord, and Sullivan of Claremont have successively had territorial jurisdiction over Lebanon.

A new Council, Royal and Select Masters, established here in 1887, received the name of its predecessor, Washington.

TWO DISTINGUISHED GRAND MASTERS.

It should be remembered that Hanover and Lebanon were a center of a large political, intellectual, and general influence more than an hundred years ago. The members of the local Masonic bodies were representatives of this influence. Names familiar in their rolls are prominent in other affairs. Col. Eleazer Wheelock, Jr., Aide to President Sullivan; Ziba Huntington, James Poole, as Senators; Benjamin J. Gilbert, as Councillor; James F. Dana and others, as Representatives; Henry Hutchinson, as County Solicitor; and William H. Woodward, as Chief Justice, may be mentioned as illustrating the standing of the Masonic membership before the public. Recognition of such men, as worthy of prominent station in state organizations of the craft, would be but a matter of course. The two distinguished men who were successively elevated from Franklin Lodge to the office of Grand Master are deserving of special mention. Both names had been changed by legislative acts and in following them in the records this fact should not be overlooked.

WILLIAM H. WOODWARD.

Judge Woodward's connection with the celebrated Dartmouth College causes has passed his name along the records of the case law and through many branches of legal literature the world over, until it has become a familiar term in legal parlance. This necessarily resulted

from his official relations with the old College and the proposed University. He had been for a long time Treasurer of the College and Secretary of the Board of Trustees, of which he was a member. He espoused the cause of the University, which was to be the outgrowth of legislative amendments of the charter of Dartmouth College. The Trustees of the University made him Secretary and Treasurer *pro tem.* in 1816. About the same time he was removed from these offices by the Trustees of Dartmouth College, and Mills Olcott appointed in his stead. Mr. Olcott was directed to demand the charter, records, files, and other papers belonging to the office of Secretary, and the property in Judge Woodward's hands, as former Treasurer, belonging to the Trustees. He made a formal refusal to the demand. Thus the preliminaries were arranged for the subsequent litigation. The interesting particulars connected with those events are given with great fullness by Mr. Shirley in his *Dartmouth College Causes*.

Mr. Woodward was the son of Prof. Bezaleel Woodward, and a grandson of President Eleazer Wheelock, born in Hanover, Sept. 19, 1774. He died Aug. 9, 1818. He was a scholar of high attainments; a financier of skill and integrity; an agriculturist, both practical and scientific, and a voluminous writer on that subject; a learned and successful lawyer; and a judge so upright and able that he was approved by the administrations of both parties at a time of intense political antagonisms.

In 1796 he became a member of Franklin Lodge, "where," says Dr. Perkins, his eulogist, "by his characteristic industry and perseverance he acquired an intimate knowledge of the sublime doctrines of that ancient and respectable fraternity. Rising here, as in every other situation, in the esteem of those about him, and passing through several grades of office, he was installed Master of the Lodge in 1801. The manner in which he discharged the duties of this responsible station confirmed

that good opinion which had promoted him to office. For some time after his resignation as Master of the Lodge he performed the duties of District Deputy Grand Master; and in 1815 was elected to preside over the Grand Lodge of the state."

Two of his orations are preserved in printed form. One was "pronounced at Hanover, January 9, 1800, at the request of Franklin Lodge, in memory of their illustrious brother, the beloved Washington." The other was "An Oration delivered at Hanover, N. H., at the request of the Brethren of Franklin Lodge, No. 6, at the Celebration of the Festival of St. John the Baptist and published by their desire, in the year of Masonry 5798."

"As he awaited his death without fear, his end was that of a philosopher and a Christian." (*Eulogy by Cyrus Perkins, M. D., Aug. 26, 1818. Reprinted in Proceedings of the Grafton and Coos Bar Association, Vol. II, p. 563.*)

JAMES FREEMAN DANA.

The removal of the Lodge to Lebanon in 1817, as already observed, followed the close of Judge Woodward's administration as Grand Master and was coincident with the conflict over the amendments of the college charter which generated serious divisions among the people of Hanover. The decision of the questions at issue by the Supreme Court of the United States soon followed the death of Judge Woodward, and affairs at Hanover in due time resumed a normal condition. The authorities of the College continued in friendly relations with the Masonic organization. The advent of Prof. Dana was an event of great advantage to the town, College, and fraternity. He was at first a lecturer in the department of chemistry but was subsequently made a medical professor. He married a daughter of ex-President Webber of Harvard College, in 1818. He first

made his residence in Hanover in 1820 and joined the Lodge by dimit, Feb. 4, 1822. In the fall of 1826, he removed to New York to accept an important professorship in the university of that city. The six years of his Hanover life were crowded with activity and honor. He acquired celebrity as a master of the science of chemistry; published an epitome of chemical philosophy; gathered material for an historical work on Indian pottery; was an active member of the New Hampshire Historical Society, and one of its committee of publication; visitor to the West Point Military Academy; member of the Legislature; President of the State Board of Agriculture; and Military Aide to Governor Morrill. He studied his profession in Europe, and was a graduate of Harvard, both in letters and medicine. His opinions as an expert in matters of chemical science were known and respected among scientific authorities both at home and abroad. He was learned in many departments of natural history and a frequent contributor to the literature of science in the standard periodicals.

He was deeply interested in Freemasonry. In the different branches he was a most efficient organizer and a most devoted workman. In Lodge, Chapter, Council, and Commandery his name is equally conspicuous and his standing equally unquestioned. At the age of 31 he was Grand Master, serving during the years 1824 and 1825. He was President of the Council of High Priests in 1824, and Deputy Grand Master of Knights Templars in 1826. The Masonic records and publications of the years of his residence in their jurisdiction bear the imprint of his zeal, his intelligence, and his eminent ability. He died at New York, April 15, 1827, and within a year and a half after his entrance upon his new duties.

In a published statement, Samuel F. D. Morse, who was an intimate friend of Prof. Dana, acknowledges his indebtedness to the latter for his first knowledge of the

facts necessary to be known respecting the electro-magnet. "The modification, since universally adopted, in the construction of the electro-magnet, is justly due," said Professor Morse, "to the inventive mind of Prof. James Freeman Dana. Death, in striking him down at the threshold of his fame, not only extinguished a brilliant light in science, one which gave the highest promise of future distinction, but the suddenness of the stroke put to peril the just credit due him for discoveries he had already made." (*Biography, Collections of the N. H. Historical Society, Vol. II, p. 290; The History of Dartmouth College by Baxter P. Smith, p. 271.*)

THE LODGE AT LEBANON AND THE CONCLUSION OF THE FIRST PERIOD.

With the removal of the Lodge to Lebanon, in 1817, a devoted body of craftsmen gradually brought the organization into prosperous conditions in the new surroundings. The first meeting at Lebanon was Aug. 25, and twenty-five persons were present. The succession of Masters was: Moses Greenough, 1817, 1818, 1819; Alpheus Baker, 1820, 1821; Amos Bugbee, 1822, 1823; Ammi B. Young, 1824; Brackett L. Greenough, 1825, 1826; Samuel Woodbury, 1827, 1828, 1829; Samuel S. Barrows, 1830, 1831; Philo Sprague, 1832, 1833; Aaron Hayes, 1834, 1835, 1836. Many of these names, as before intimated, are familiar to the students of the general literature of Freemasonry. Under their wisely directed efforts a steady growth and healthful development seemed assured. An addition of eighteen was made to the membership in 1823, and of thirteen in 1824. This was considerably above the average of the six years from 1817 to 1823. Good work was done in 1825 and 1826. It was at this time that the unforeseen transpired. A popular clamor now suddenly made the institution of Freemasonry the object of a fierce storm of detraction

and filled the minds of its stanchest adherents with doubts for the future.

The organization was continued from March, 1828, when the last degree work was done, till May 29, 1836, when it was finally determined to surrender the charter. The Lodge room from 1817 to 1836 was in William Benton's Hall, on the present corner of West Park and Mascoma streets. Meantime, although beset by many embarrassments and without revenue from the degrees, the brethren forgot not to do good and distribute a liberal charity. The record continually reminds the reader of the variety and liberality of these benefactions.

The Lebanon Academy, sometimes known as the Lebanon Liberal Institute, was a recipient of a large bounty from the Lodge. First, the sum of six hundred dollars was given. Finally, the entire fund derived from the disposal of the remaining property of the Lodge, amounting to about two hundred dollars more, was donated to the Academy, and Alpheus Baker, father of your esteemed townsman, Past Grand Master Alpheus W. Baker, was the agent who carried the act of the Lodge into effect. In 1836 and 1838, Timothy Kenrick attended the Grand Lodge as Representative, in the latter year acting as Grand Master *pro tem*. In 1840, the charter, with others, was formally declared forfeited.

The progress of the Anti-Masonic movement of 1826 was marked by a rapid accretion of force and intensity. Many of the better elements of society were drawn into the sweeping current of an arbitrary public sentiment. The motive power, however, was within the domain of political management. To adhere to the institution of Freemasonry was more than unpopular. It was regarded as an insolent and contemptuous defiance of the edict of the populace. To hold an open profession of fidelity to the craft required an abundance of the stuff of which martyrs are made. To maintain active organizations of this obnoxious society was more than could be

expected of human nature in the aggregate. Such was the atmosphere which surrounded the Lodge and Chapter at Lebanon from 1826 to 1835. The brethren were, nevertheless, faithful to their principles and devoted to their organizations, but they were practical men as they were loyal Masons. They wisely determined to let the curtain fall for a time and to allow a "sober second thought" to revise the opinion of their fellows. Thus the first chapter of Masonic history in Lebanon was finished. The brethren had wrought in harmony. The best men in the community had been drawn to their associations. The amenities of good fellowship had been cultivated without encouragement to vice or excess. The Masonic organization had commanded and deserved the respect of all men as an educator, as a harmonizer, and as an example of benevolent endeavor.*

SOCIAL CUSTOMS IN THE FIRST PERIOD OF AMERICAN FREEMASONRY.

The quaint old books of record which are treasured among Masonic archives are suggestive of the habits and customs of the people of that day. It is impracticable to epitomize them on this occasion. They relate in detail the transactions in serious business, outline the programmes of public festivities, and catalogue the items of refreshment in their appropriate season, when the craft had been "called off from labor." This diversion in the ancient Lodges was, however, but an incident, always subordinated to serious business. It was, in fact, a subject of specific regulation in the By-Laws (Art. 5, Sect. 2). The provision was as follows :

"It is the duty of every officer and member to conform in all respects to the ancient principles, usages, and land-

*As to this period, the most conservative and satisfactory authority is, *A Complete History of the Anti-Masonic Excitement*, by Josiah H. Drummond, *Gould's History of Freemasonry*, 1889, Vol. III, p. 316.

marks of the fraternity, to attend diligently to the dispatch of business, to see that the Lodge closes in due season, in no case later than 8 o'clock in the evening, and then to retire in regular and sober manner to their dwellings."

Another item relates to the arrangements for the celebration of St. John's Day :

"Voted to accept the proposals of Bro. F. Leavitt and dine at his house. His proposal was to provide victuals, and liquor, punch and wine for 83 cents."

Occasionally the accompaniments to the part of the feast termed "victuals" are described as "trimmings."

Kindly admonition was first employed to correct infractions of these regulations. When mild measures failed, penalties were imposed in a spirit of justice tempered with mercy, always in the hope of retrieving the erring brothers and never with any extreme sanction until imperative necessity compelled it.

Criticisms have been made because the institution gave tacit countenance to these indulgences. Refreshments, both solid and liquid, were items of legitimate expense, regularly charged and regularly paid at the old time inns. Although this usage has been radically changed and the bibulous features of the old time refreshments are now rigidly excluded from all Masonic gatherings, unwarranted conclusions are still drawn from the curiosities of the old books of account and books of record. In this particular Masonic usages seventy-five years gone by cannot be fairly tested by current standards of Masonic conduct. The denominational organizations and their membership could not successfully meet a similar test. Neither the one nor the other should now be called to book upon more exacting standards of conduct than were set up by the moral sense of contemporaries. Liquors seem to have had in the former time as respectable standing in the bills of fare at public places of entertainment, in the homes, and in public gatherings, as do coffees, teas,

and domestic wines in the social arrangements of the present day. A few citations of authentic records are relevant to the assertion.

At a meeting held Aug. 26, 1771, the town of Amherst voted that a committee procure New England rum for raising the meeting house and not exceeding eight barrels, also one barrel sugar (brown sugar). (*Secomb's History of Amherst*, p. 239.)

Among the items charged for raising the court house and jail at Haverhill were about forty-five gallons of rum at six shillings per gallon, and one and one-half gallons of molasses at six shillings per gallon, this bearing some suggestion of that primitive beverage anciently known as blackstrap. (*Gazetteer of Grafton County*, p. 112.)

When the Revolutionary War was in progress taxes were laid to supply the Continental army with rum and the proportion of this town in the levy of 1781 was sixty-three gallons of West India rum in a total of ten thousand gallons in the entire state. (*New Hampshire Session Laws, 1781, Act of Aug. 31.*)

The Bethlehem town records, giving the proceedings of town meeting on March 13, 1810, have these interesting items:

"Art. 15. Voted to vendue the collector's berth."
"Collector's berth was struck off to Willis Wilder at four gallons of toddy." He was "sworn."

Thus it is evident that only the excessive use of intoxicating liquors came under the ban of the respectable elements of society. From the church, the Lodge room, and from places of social gathering it was viewed in the same light. The temperate use of it as a beverage was regarded as no offense against religion, morals, or good manners. Considering the habits of the great mass of mankind at that period, it is worthy of note and commendation that this essential Masonic duty, the restraint of improper desires and passions, was so faithfully observed by the craft, not only in their seasons of social

recreation and refreshment but in other circumstances and relations.

SOCIAL CONDITIONS IN THE ANTI-SECRET SOCIETY PERIOD.

There was little manifestation of the existence of secret societies, or of a pronounced disposition to revive them, from 1826 to 1850. To say the least, they were not in any state of "pernicious activity." Well disposed persons, then and more recently, were convinced that such an era would usher in an unobstructed present and future for all that is beautiful and good in terrestrial affairs. If such a diagnosis of social conditions were correct, we should expect to discover a striking advance in all things that are productive of a better society and a higher life. It is, therefore, a pertinent inquiry that places this peculiar period in contrast with the one just previous, and the one which followed. Place the point of comparison at 1845. What of progress can be discovered in industrial activity and in industrial results,—what of improvement of methods in common education or the establishment of higher institutions,—what in the patronage and appreciation of good newspapers, good libraries, and good literature,—what in the domain of moral reform and in the direction of the catholicity and elevation of religious thought, religious discussion, and religious ideals,—what in the rectification of the personal habits and improvement of the business and political methods of men,—what in all these directions is discernible to mark a generation of conspicuous purity, enlightenment, and progress? If you seek in the century which is passing to designate the years most prolific of industrial, financial, educational, moral, and religious revival and advancement—those wherein thrift, industry, temperance, and intellectual elevation of the people are most notable—will they be named in the earlier or later period? The statement of such an inquiry is the

answer. Yet this is an epoch in which organizations, under forms adapted from the ancient precedents of Freemasonry, with benevolent, patriotic, and reformatory objects, have been multiplied and have greatly flourished, in co-operation with and not antagonistic to other methods and instrumentalities chosen for the accomplishment of philanthropic purposes. In the material and intellectual essentials of every day life the present is rich and prolific. Never in the world's history has there been so much that contributes to the happiness of mankind in the truest and most enlightened conception of the term, in possession and actual enjoyment by the people generally—by the average man and woman—as the advantages of the past fifty years have yielded or permitted under free institutions and tolerant laws. There is no place where this fruition is more full and free than in the homes, hamlets, and towns from which you have gathered to celebrate this Centennial event.

1826 AND 1854—THE LIMITS OF TWO EXTREMES.

Between these years the pendulum of public opinion had completely described its arc, passing from one extreme to the other, as regards secret societies as factors in the social scheme. A subsidence of the general antipathy was rapidly manifesting itself in the organization of a multitude of Divisions of Sons of Temperance, Odd Fellows' Establishments, and the restoration of old and the creation of new Lodges of Free Masons. Contemporaneously with this movement came the so-called American Party and its order of the Star Spangled Banner. This popular uprising, adopting esoteric forms of organization for its local associations and for its federalized combinations, at once became a formidable political force. It was ephemeral, but it served many important purposes, which were doubtless in the contemplation of the master spirits who were influential in it. Other far reaching results may not have been foreseen. From

the nature of the situation, however, they were inevitable. Among these important consequences was the almost absolute obliteration of the pre-existing prejudices against secret societies as a feature of the social system, which had generally obtained for nearly thirty years. The same elements in the body politic largely contributed the numerical strength of both uprisings. As a wide spread and drenching storm of rain and lightning clarifies the atmosphere, and extinguishes the hidden fires smoldering in scurf and stubble, so the mistaken notions of a generation were swept away by this remarkable movement, which had its inception, growth, and decadence in so brief a period that the reason for its existence is one of the curious problems of history. The American Party accomplished a mission of political revolution. The principle which seemed to actuate the organization was so unsubstantial and was so soon cast into the limbo of obsolete dogmas that its genuineness has been seriously questioned. Whatever was the real philosophy of Anti-Masonry or the so-called American Party as a moral, reformatory, or political movement, the one served as a wholesome antidote for the other, and the one is fairly comparable with the other among the eccentricities and curiosities of the history of political parties.

THE CHARTER RESTORED.

The Masonic sentiment, which had been quiescent for nearly twenty years, was thoroughly alive in 1854. Twenty-five petitioners solicited the Grand Lodge for permission to revive their Lodge at this place. Approval was granted, June 22, 1854, and Franklin Lodge was again a visible institution, a permanent force for good as a social, educational, and benevolent organization. We can do little more than record these names; we can do no less than give them mention, in passing allusion to the events in which they bore an important part. They were Timothy Kenrick, *Norman C. Hewes*, Calvin Ben-

ton, Abraham Pushee, John Burnham, Ziba Hamilton, Brackett L. Greenough, *Edward L. Colston*, Robert Kimball, Paul Buswell, George W. Post, Egbert B. Kendrick, Ahira Griswold, Aaron Cleveland, Roswell Sartwell, Gideon Dickinson, Samuel S. Barrows, Elijah Blaisdell, *William N. Baker*, Brackett L. Greenough, Jr., Caleb Plaistrige, Amasa Hurlbutt, Jabez A. Douglass, John Corser, William Hoffman. Three of these petitioners, who are distinguished by italics in the list, had been more recently made Masons in Vermont Lodge, No. 18, at Hartland, Vermont. Only one, Norman C. Hewes, survives to participate in the celebration of this anniversary. He has been Tyler since 1854, an almost continuous term of nearly half a century.* Let him who has so long and faithfully served this Lodge be first among his brethren today.

Twenty-two of the petitioners were "venerable men who had come down from a former generation" of Masons. They had faithfully borne the tenets of their profession through darkness into light. The record of the last of these good men is finished. Their memory will be cherished in gratitude and honor.

The history of the Lodge for this later period is written in the minds and hearts of its members. It cannot be told in detail. It consists of a thousand incidents, making the experience of these brethren rich in reminiscences of their Masonic labor and recreation. In its general outline, it is a story of progress unchecked by disaster, and success achieved by united and harmonious effort. Kenrick, Pushee, Joseph M. Perkins, Perry, Durant, Hough, Gove, Baker, Hoffman, George C. Perkins, Muchmore, Dudley, Lane, Blair, Downs, Smith, Emerson, Briggs, and Cheney have worthily presided in the East. Through many years Hon. Frank C.

*In strict accuracy it might be noted that in one year's absence from town since his first appointment as Tyler, Mr. Hewes did not serve the Lodge in this capacity.

Churchill and Alpheus W. Baker have served with the Master and Wardens as Executive Committee, and have declined proffers of Masonic advancement in order the better to serve the Lodge in that capacity. Under the instruction and guidance of such Masonic leaders Franklin Lodge has become an exemplar of all that is admirable in Freemasonry.

The Lodge has had permanent homes since 1854, and but one removal. The first location was in a building now standing on South Park street. These rooms were over the store of Timothy Kenrick. In 1883 the present quarters were occupied in Whipple Block and the ceremonies of dedication were performed by the Grand Lodge, Alpheus W. Baker being then Grand Master. An address appropriate to the occasion was delivered by Hon. Henry E. Burnham of Manchester, afterwards Grand Master. In its future publication we may hope to share in the pleasure and profit afforded you by a discourse which was a model in conception and diction.

DESTRUCTION OF THE HALL IN 1894.

The Masonic organizations suffered severe material losses in 1894 from the destructive conflagration in the Whipple Block. This took place January 15, which happened to be the date fixed by the By-Laws of the Lodge for its annual communication. Amid the general ruin it was ascertained that by a rare good fortune the archives had been saved. All the tangible property of the Lodge, except the charter, jewels, and records, was consumed. "The construction of the building and the freaks of the fire were such," says one of the members present, "that the roof was entirely consumed and the floors left intact." Promptly at 2 o'clock, the hour fixed for the assembling of the Lodge, the Master, Secretary, and three other members made their way among the smoking debris, and while the flames were only partially checked, in the accustomed place, opened

Franklin Lodge for the business of the communication. An adjournment was immediately made in regular form to the hall of the Odd Fellows, which had been generously tendered for the use of the roofless Masons. There, with a large attendance, the business of the day was completed, under circumstances and conditions which are perhaps without parallel. The Lodge rooms were in due time restored, with every convenience in arrangement and every elegance in appointment, and the continuance of a permanent abode in the same location was only temporarily affected. Nothing could better illustrate the singular loyalty of these brethren to their work and the Lodge than their conduct in the midst of misfortunes and discouragements of that memorable day.

MEMORIALS.

A fund in commemoration of Timothy Kenrick has been given to the custody of the Lodge by Mrs. Sarah Adams, a daughter. Beautiful and appropriate memorial windows have been placed in the walls of the principal apartment. One is in memory of Charles Henry Clough. The other commemorates Robert Kimball and Robert Byron Kimball. These are visible tokens of the love and esteem in which those worthy men and Masons will be remembered by fond hearts while life lasts, and by the fraternity while the spirit of Masonry endures.

The Kimball memorial, which was destroyed by fire, and the substitute which was supplied, are the generous gifts of Miss Mary E. Kimball. Above the inscription and within an enclosure of Masonic emblems, the hand of refined art has depicted an allegorical representation of Time and Mortality. The donor, a daughter and granddaughter of distinguished Masonic ancestry, is recognized as the best friend and most liberal benefactor of Franklin Lodge. In this expression of the sentiment of the fraternity, no betrayal of the secrets of the craft is

involved. Fortunate indeed is this Lodge, in its beautiful home, in its municipal environment, and in the loyalty of its friends.

THE CHAPTER REVIVED.

It is in evidence that the Masonic spirit did not suffer abatement here from the distractions and disturbing incidents of the Civil War. In 1864 the St. Andrews Chapter was reorganized and resumed its old rank as number one, the pioneer Chapter of the state. The companions who assisted in bringing the organization again into effective operation were: Adoniram Smalley, George W. Conant, Albyron E. Hough, Aaron M. Gove, Benjamin D. Howe, Samuel W. Cobb, Samuel Nutt, Henry Currier, Abraham Pushee, James G. Ticknor, Elijah W. Carter, William Hoffman, William N. Baker, Daniel F. Richardson, Robert Kimball, and Dennison Currier.

The Chapter has prospered and become a solid block, "good work and square work," in the Masonic structure of our jurisdiction. Its relations with the Lodge are those of perfect harmony. Its companions may contemplate the future as full of promise. Its High Priests have been in chronological order as follows: Abraham Pushee, Adoniram Smalley, Aaron M. Gove, Alpheus W. Baker, George C. Perkins, Harlan P. Goodrich, George W. C. Dudley, Lewis Blair, Wilbur F. Smith, Frederick H. Emerson, and George W. Briggs.

From among these skillful master workmen Harlan P. Goodrich (1888) and Alpheus W. Baker (1884, 1885) have been called to the highest capitulatory honors in the Grand Chapter. They have returned to their former stations with zeal unabated and undiminished usefulness as working companions in sustaining all the exacting requirements of the routine of labor in degrees and organization. They are examples of a most commendable Masonic spirit.

In 1882, Alpheus W. Baker, with credit to himself and honor to the fraternity, filled the office of Grand Master. He is a native of Lebanon, who won distinction as a New Hampshire soldier in the western army. In private life, in Masonic station, in public service, under every responsibility, he has proven himself a true man, a worthy son of the Granite State.

A COUNCIL AGAIN ESTABLISHED.

The last important act in Masonic reorganization at Lebanon was the establishment of a Council of Royal and Select Masters. March 8, 1887, Grand Master Elliott B. Hodge received an application from Companions Alpheus W. Baker, George C. Perkins, Harlan P. Goodrich, Harry M. Cheney, Clarence W. Reed, George E. Durant, Daniel B. Emerson, Carlos D. Smith, and Lewis C. Pattee, for a dispensation to open a Council at Lebanon. The petition was accompanied by the consent of the two nearest Councils. "After a careful examination of the work that the Lodge and the Chapter were doing," says Grand Master Hodge, "I decided that it would be to the advantage of the order to establish a new Council there." Accordingly a dispensation was granted, under date of March 16, to continue in force until the annual assembly of the Grand Council in May. In company with Joshua W. Hunt, Grand Principal Conductor of the Work, George P. Cleaves, Grand Recorder, and Companion Frank B. Cochran of Horace Chase Council, the Grand Master proceeded to Lebanon and exemplified the work in the several degrees. The Grand Master reported that great interest was manifested; that there was abundant material for the support of a Council which would be a credit to the order; and recommended that a warrant be issued. The Committee on Councils, consisting of George P. Cleaves, Stephen S. Jewett, and James C. Badger, to whom the subject was referred, reported favorably, and a warrant was duly issued in

accordance with a vote of the Grand Council. The old name, Washington Council, was re-assumed, and it then became No. 10, in the numerical arrangement. This was not a resuscitation of the Council formerly existing, but was essentially a new enterprise. The decade in which this Council has been in operation has marked a period in growth in membership and organic stability. The succession of Masters is as follows: Alpheus W. Baker, 1887, 1888; George C. Perkins, 1889, 1890, 1891, 1892; Harry M. Cheney, 1893, 1894; George W. Briggs, 1895. As far as diversification of Masonic organization may be considered, the status existing in this locality in the first Masonic period is now as completely restored as may be expected at least for a considerable time in the future. The quadrangle of societies now lacks but the Commandery. Franklin Lodge, St. Andrews Chapter, Washington Council of Lebanon, and Trinity Commandery of Manchester now perfect the restoration of the four Masonic bodies originally incorporated at Hanover.

THE SCOTTISH RITE.

There are no organizations of this branch of Masonry at Lebanon. It has not, therefore, seemed appropriate to the occasion to trace the relations of the brethren of this locality with that order. It is sufficient to note that a Lodge, Council, and Chapter of the Scottish Rite are located at Concord, with a Consistory at Nashua. These have jurisdiction over this region, and to them the Free Masons here have given patronage and acknowledge allegiance.

THE LODGE AND THE WAR.

American manhood was tested from '61 to '65 as it had not been since the die was cast for American independence. The sons proved worthy of the fathers. Cross, Whipple, and Bedel were names that adorned the rolls of the Revolution. They were inscribed as pioneers

of Freemasonry. Cross, Whipple, and Bedel, descendants of those earlier patriots, inspired by the traditions of heroic ancestry, the first two still representing this fraternity, drew sword and led the men of northern New Hampshire to graver duties and higher honors. The call rang alike in home, in Lodge, in hamlet, and in church. The roll of honor that Franklin Lodge spreads upon her records recalls days of darkness and doubt—the story of sacrifice and triumph: Capt. James B. Perry, Capt. Converse G. Morgan, Maj. Israel O. Dewey, Capt. Lorenzo D. Gove, Edwin B. Frost, Maj. Otis C. Wyatt, Hebard A. Gates, George W. Rand, George C. Perkins, Lieut. Everett S. Fitch, Capt. Nathan H. Randlett, Luther C. Hurlbutt, William W. Scott, Capt. Jerome B. House, Melvin A. Tenney, Oramel J. Muchmore, Gen. Samuel A. Duncan, Lieut. Henry L. Slayton, Ephraim W. Harrington, Thomas J. Sweatt, and Oscar G. Kimball. The veterans who came into membership after the conclusion of their service would increase the roll. These brave and generous men and Masons will approve of the selection of Captain Perry for special mention as a noble representative of the highest order of modern chivalry. Whether he and his brethren were members of a patriotic society let history testify; let Fredericksburg, Vicksburg, Gettysburg, and Spottsylvania make answer.

JAMES B. PERRY.

In the first year of the restoration of the charter, Franklin Lodge gained important accessions. United States Senator Aaron H. Cragin was an initiate at this time, with Perry, Harrington, Joseph M. Perkins, Hough, Morgan, Durant, Knight, and Adams. James B. Perry was born at Cabot, Vermont, and resided in Hanover, not far from the village of Lebanon. With that surprising zeal and unyielding persistence which distinguished him in all his undertakings, he entered at once

upon a course of Masonic advancement which ended only with his life. He was Senior Warden in 1857 and 1858; Master of the Lodge in 1859 and 1860; and District Deputy Grand Master in 1861. The war was then on, and the conception of it as a summer diversion for the enrolled militia had been forever dispelled. In full appreciation of all the grim realities of the conflict, Perry, at the age of 27, became a captain in that famous regiment, which the intrepid Cross led in a career that adorns the brightest pages of history. The Grand Lodge, at the request of the Free Masons of the regiment, granted a charter for Hughes Lodge, with traveling privileges such as pertained to army organizations of this character, and Perry became its Master. The Lodge did good work, and an account of it is given in the regimental history. (*Childs' History, Fifth Regiment, p. 372.*)* Touching stories of wounded soldiers of the Confederate army, in sore distress, aided and relieved by fraternal hands, directed by Capt. Perry, attest the deep sincerity of his Masonic professions. Sometimes he interpreted the hailing signs of the rites which others could not, and conveyed succor to helpless brothers at the peril of his life. But Capt. Perry was a true soldier, unflinching in the path of duty, a Christian patriot without fear and without reproach. He fell at Fredericksburg. His brethren and comrades gave him the honors of Masonic burial at Lebanon, and a memorial window in the Lebanon Memorial Hall is dedicated to his memory.

Theodore Roosevelt, in his comparison of the achievements of American valor with the instances of heroic deeds which other peoples and other times have afforded, finds nothing to surpass the conduct of Capt. Murray of

*Dr. William Childs of New Hampton, a comrade of Capt. Perry, and the latter's successor as Master of the Traveling Lodge of the Fifth Regiment, was an interested and welcome attendant of the Franklin Lodge Centennial.

Newcastle; Capt. Moore, my townsman; Capt. Perry, your townsman, your neighbor, your brother; and their comrades in the front of battle at Fredericksburg. (*A Colonial Survival, Cosmopolitan Magazine, Vol. 14, p. 326.*) Along the extreme line of the assault the dead and wounded of the Fifth New Hampshire were strewn, and, as Colonel Cross affirmed, nearer the enemy than any others. In the charge the regiment had lost 186 out of the 300 who had made it. But the last man of the color guard was shot. The flag had fallen in the open beyond the fence, its staff broken in splinters, and its folds torn in shreds. It was in the midst of the dead and dying. No rampart stood between its rescuers and certain death. Yet the men of New Hampshire did not fail or falter. They hurled themselves in heaps over the torn and broken standard, until from behind a bastion of dead and dying heroes the flag was borne back to its own. "Where is it?" said Perry, as his life was fast ebbing. "I have it here," said his comrade. "Then," said the patriot captain, "let me see it once more before I die." Taking it in his hands, he held it above his face for an instant, brought it down to his lips, kissed it, and—died.

No braver spirit passed in the night of Fredericksburg to the warriors' Valhalla.

CONCLUSION.

The fathers of Lebanon and Hanover were of the New Hampshire, Massachusetts, and Connecticut stock. They were inured from childhood to hardship. By tradition, education, and experience they were adepts in self government. They were the veteran victors of two wars. They were the founders of schools, churches, and colleges, and patrons of books, newspapers, and libraries. They were tenacious of well-founded opinions and essential principles. They moved on right lines of progress and prosperity. They cultivated wholesome

social intercourse. They encouraged charitable and fraternal associations. Faith with them was not an abstraction. A godly life was its counterpart and its test. Immortality was to them a reality. Loyalty to such principles and such traditions has made Lebanon an example of municipal enterprise and progression. The patrons of agriculture in both these towns have compassed a century of successful industrial development on the same lines of progress. The center of population in one town is prominent in its industrial conditions, as is the other in its scholastic life. The men of Hanover and Lebanon, for an hundred years, have with wisdom and liberality fostered the institution of Freemasonry.

It is an institution established in your midst, upheld and moved constantly to beneficent purposes, loved and honored by its patrons, and respected by a most intelligent community. It commands attention and approval as an important feature of your social development. Within the fraternity men bring nobler elements of their nature in contact. Man seldom sees the better side of his neighbor's character in the struggles of selfishness and in the contests for personal and material advancement. As they commingle in the kindly atmosphere of wholesome social associations, meeting on a level of equality, acting by the plumb of rectitude of thought and action, and parting on the square of faith and fidelity, an element is generated and carried out into the life of the community, which is the pledge of upright conduct and the soul of a higher municipal life. All hail the promise of prosperity and permanency which the conclusion of a century of beneficent effort and honorable achievement brings to the fraternity of Franklin Lodge of Free and Accepted Masons.

"Peace be within thy walls and prosperity within thy palaces."

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